

I never saw her again; but she always reminds me of the Little Woman in Walter Scott's story "The Tapestry Chamber."

The Banner of Progress.

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BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed to "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

This Paper, and the Reasons for Its Publication.

We feel that in coming before the people of the Pacific coast with a journal devoted principally to liberal religious ideas, we are to a large extent meeting the wants of society at the present time. We are well aware that several previous efforts have been made in this direction and failed. What the causes of these failures were we will not now discuss; but if energy, enterprise, and perseverance will command success, this effort shall not be a failure. It would seem that every liberal-minded person must be aware of the present and constantly growing need of a journal of this character. As Spiritualists, we claim that we have advanced ideas of truth, that, when understood by mankind, will be of incalculable benefit to them. We know also that they are diametrically opposed to the commonly received religious theories of the present day. Past history shows us conclusively that those holding these dogmatical and sectarian opinions in religion will leave no means untold to hinder the truth from going before the people. They know too well the weakness of their positions to meet reformers in an open, fair and candid debate. They know that their bigoted theology would fall before the sword of truth, as before the reaper falls the bearded grain. But once permit the light of reason to shine upon the shroud of mysteries with which they have enveloped themselves, and it would fade away as quickly and completely as fades the darkness of night before the rising god of day. An effort must be made to stay the progress of our ideas, or they will soon be numbered among the things that were. Fire and fagots, sword and inquisitorial tortures, were wrung from their grasp years ago, and the only means of defense left them is, to curse, pronounce bulls against, slander, and prevaricate concerning, the truth and its advocates. And they use all the means with a readiness and maliciousness that would recommend them to the highest honors to be found in Pandemonium. Not only have the religious press pursued this unmanly and unjust course, but the secular press, with one or two noble exceptions, have become allies, and hurled thunderbolts of vituperation and denunciation at the Spiritualists, and all others who were not willing to bow at the Dagon-like shrine which popular theology had set up. And now we ask the Spiritualists and the liberal minds throughout the Pacific coast, to lend us their aid in sustaining a paper that is pledged to battle every species of tyranny, whether it be political, social, domestic, or religious, until their crumbling walls shall have fallen to the dust, and their altar fires, where they have been accustomed to offer sacrifices to strange gods, shall have been quenched forever.

Bishop Kip's Bull.

If we are credibly informed, when that vast cathedral was building—where the truth is dispensed with, and where Bishop Kip and Popular Theology are now dispensed—all kinds of small gambings, such as grab-bags, post-offices, and, in fact, almost all kinds of amusement, were tolerated; sanctified, no doubt, by the holy end had in view. In fact, the Rev. Sir admits that there have been times when it was right to use such means, to help build up the Church of Christ. Poor Bishop! you made a fatal admission then. It is equivalent to admitting that, a few years ago, God was not able to carry on His church without the aid of the Devil and his amusements; but He has got a little stronger now, and can play a "lone hand," and all at once, becoming unmindful or ungrateful for the past favors of the Devil, He breaks partnership with him, and sets up for Himself. What new standard of morals, pray, has the Rev. Bishop discovered, by which to judge the actions of mankind? If it was right then, twenty, or thirty years ago, why is it not right now? A man who goes back from two to four thousand years for his religious light and wisdom cannot consistently plead the greater light of the present day. Bishop Kip undoubtedly believes the Bible (?), or professes to, and that says that David was a man after God's own heart; and yet, when he wanted a little amusement, and to serve the Lord at the same time, he was accustomed to disrobe himself, and nakedly dance before his wives and the Lord. David must have been an excellent dancer, if he could withdraw the attention of the Lord from the rest of mankind, whilst he tripped the light fantastic toe in His presence. It seems to us, most Rev. Bishop, that if it was right for the holiest man that ever lived to dance naked before women and the Lord, in his time, there cannot be much harm in our dancing a little now, provided we go decently clothed!

To Our Readers.

The Editors of this paper will not hold themselves responsible for the sentiments contained in the articles of correspondents; but will allow them a free expression of their ideas over their own signatures, provided their writings are couched in decorous language and contain no personalities. We cordially invite all reformers, who have a thought to express, to do so, and it shall receive due consideration in its turn. We would give a word of caution beforehand, namely: let your articles be as brief as the nature of the subject will allow, and you will be more sure to get a hearing.

ARTICLES written by the Editors of this paper will be distinguished by the initial letter of the writer's name.

The Philosophy of Religious Revivals.

The following is a description of a religious revival and the power by which it is produced: In treating this subject, we shall do it with a spirit of honesty and fairness, and yet at the same time with such plainness of language that none need be mistaken with regard to our views. When, from our present standpoint of forty years' experience in the world, we look back upon our unsophisticated condition, when we knew just enough to preach Methodism and get up revivals, we wonder not that we believed it to be true. Hence, we feel to exercise charity toward many in the ministerial ranks to-day. We knew in those days what steps were necessary to produce a revival, but we did not know the law. We verily thought that it was the Spirit of God that got up and carried forward the work of saving souls; but we know now that it was the spirit of Todd in all the revivals that we were engaged in. Our experience in latter years proves the fact. When lecturing on Mesmerism and Psychology, we have taken subjects from the audience and by our will-power brought them on to the stand, caused them to feel the arrows of conviction so severely as to cry loudly for mercy, and finally obtain peace in believing on the Lord Jesus Christ, and apparently in ecstasies of bliss, in a few minutes after going to their seats doing what ministers often do in their pulpits and dare not do out, viz: using the name of God without any reverence.

Knowing, as I now do, not only the necessary steps to be taken to produce a revival, but the law also by which these peculiar religious phenomena exist, we ask our readers to follow us closely and carefully step by step as we map out the whole matter. We propose to show you that they have their origin in Mesmerism and Psychology. Whenever a church entertains the idea that they will have a revival, no matter what the prompting cause may be, whether it be simply to increase their numbers or make them more popular, or, in reality, to save souls, the first thing to be done is to get the church into a state of harmony. The reason they give is, that God cannot work where there are dissensions among his people. It is a well known fact that harmony is the first law which must be recognized in Mesmeric manifestations. But let us for a moment illustrate the policy of their reasoning. Starting out as they do, that it is the work of God, the conclusion to which we must inevitably arrive is supremely ridiculous. For instance, Mrs. A and Mrs. B are invited out in company with other ladies to the residence of Mrs. F, to take tea. Over that cup of tea a difficulty arises between Mrs. A and Mrs. B, and it becomes of so serious a nature that Mrs. A declares positively that she will not go to the communion-table if Mrs. B is retained in the church. And Mrs. B just as positively declares that she will not visit the communion if Mrs. A is retained in the church. And this little difficulty of two sisters, over a cup of tea, is a sufficient block to stay the chariot-wheels of God Almighty, and the car of salvation cannot roll forward. Who that has one particle of common sense left, that is uncontrolled by prejudice or dogmatical sectarianism, would hesitate to pronounce such an idea as the most unmitigated humbug in the world. But a state of harmony is obtained at last, and now what is the next step in order to bring about the desired revival? A sufficient amount of ministerial labor must be obtained in order to insure success. Their common minister will do well enough for common occasions, but they are going to have an extra occasion now, consequently they send for an evangelist. And what is an evangelist? Ask the church, and they would tell you that he was a person that was strong with God in prayer, powerful in preaching and exhortation. Should you ask us, we should tell you that an evangelist was one that possessed a large amount of psychological power, or, in other words, was a strong operator in Mesmerism. Now mark: this evangelist comes; joins his will-power to that of the church, marshals his forces entire, and walks out to attack Satan's kingdom. And they go in full confidence that they shall return bringing many evidences of their victory over the old adversary of souls. What course does this evangelist pursue when he comes before the people? Does he appeal to them through their reasoning faculties? Does he urge upon them the necessity of right-doing and right-living simply because it is right? Of loving truth for truth's sake? Nay, verily: far otherwise. Ten chances to one if he does not select for his text something like the following: "And there shall be weeping and gnashing of teeth." Now he appeals directly to their passions; seeks to arouse their fears; talks to them of an angry God, the terrible wickedness of sin, the eternal fires of hell, and the gnawings of the worm that never dies; and every now and then he rings out his text with all the unctious that he can attach to it: "And there shall be weeping and gnashing of teeth." By the time his sermon is completed, he has fixed the attention of the whole audience, and that portion of his congregation that are particularly sensitive or negative, are roused to a high state of excitement concerning the welfare of their souls, as it is usually termed. The evangelist now comes down from the pulpit and begins to call for sinners to come forward to be prayed for. This is the usual course with the Methodist, and so far as the minutia is concerned in the description of the manner of conducting a revival, I refer to them. They could once bring to bear a greater pressure and carry a greater amount of steam to the square inch than any other religious body of people known. But their glory is fast fading, and will soon pass away forever. But this general description is like old Robert Thomas' almanac, published in Massachusetts many years ago. That was prepared expressly for the vicinity of Boston, but would answer for other places. So with this description of religious revivals, prepared expressly for the Methodist, but will apply to all other denominations as well. But frequently, when the invitation came for seekers to go forward for prayers, no one would start. Mark the next step. "Brethren, sing a verse or two." Now it is well known that music is one of the greatest harmonizers in the world. Again, while singing, they are throwing off their magnetic influence upon the people more rapidly by far than when in a passive condition. The verse or two sung again, the evangelist begins to plead with them to come forward and make their peace with God while it is an accepted

time and a day of salvation. He exhorts them by all the desire they have to escape from the fear and terrors of the grave, judgment, and an eternal hell, whose fiery, sulphurous flames roll up for ever and ever, to flee now from the wrath to come. Again he beseeches them by all the desire they have to enter heaven and walk the golden streets of the New Jerusalem, bearing palms of victory in their hands and crowns upon their immortal brows, whilst they tune their golden harps and join in that song of hallelujah, and glory to the Lamb for ever, to improve the present opportunity to obtain pardon and mercy through the redeeming blood of that Lamb of God that was slain for sinful men. As the result of these strong, earnest appeals, those most easily affected come forward and take the anxious seats. Every one that goes is a help for some other one to start. Sometimes, in the commencement, they are under the necessity of following Paul's example, and use a little craftiness and guile, by inviting the brethren and sisters to come forward and take their seats with the seekers. In the general rush many go forward that would not have done so under any other circumstances. The next thing in regular course is, that the anxious souls should be convicted; for there can be no conversion without conviction first takes place. Hence the sinner must have a fearful realizing sense of his sins before God, of the rejected offers of mercy, the unimproved means of grace; in fact, he must look upon himself as the poorest, meanest, and filthiest being on God's footstool. They all kneel down together, generally forming a circle, the brethren and sisters outside, and then they commence to pray: "O Lord, roll conviction upon their souls; let them see thy countenance when it is dark with angry frowns on account of their guilt; let the terrors and thunderings of Sinai sound in their ears until their hearts shall know the fearfulness of thy power, and cry out with agony and dread, God be merciful to me, a sinner!" They have discovered that God is there to convict: what they wish to ascertain now is, is God there to bless and save souls? The old warriors are in haste for evidences of victory. They are longing to hear the songs of the redeemed go up among the cries of the wounded. Now mark the course pursued by this evangelist. He steps up to some young man or young woman, (and ten chances to one it is a young woman) takes her by the hand, and talks to her on this wise: "Now, my young sister, God does not wish you to stay any longer in this condition; you have seen yourself a sinner before Him, and all you have to do is to believe at once on the Lord Jesus Christ, and you shall be saved from this very hour." Says the poor trembling, frightened one, still feeling the weight of guilt resting upon her soul: "I would believe, but I do not know how." Then comes a few magnetic passes of the hand, while he exclaims with an authoritative tone: "Believe! believe just now! Pray, Lord, I believe! help Thou my unbelief!" and the work is done. The new-born soul, happy in its psychologized love, obeys the direction of the evangelist and gives glory to God.

In our next issue we shall continue this subject, and further on from week to week, until we have fully canvassed the ground; carrying them through the church and out of it, and showing at the same time the deleterious effects of psychoreligious experience.

A New Religion Required.

We long since became fully convinced that the world needed a new kind of religion; something that was adapted more especially to the wants of mankind at the present time. We do not mean an expensive religion, by any means, such as the wealthy alone can purchase. We want a poor man's religion—one that will come cheap enough, so that poor folks can afford to use it every day. We have had rich people's religion long enough, which we, at best, could only get doled out in homoeopathic doses, to the tune of from five to ten thousand dollars a year. But few could afford to go to heaven at that rate. A vast majority of the human race would be under the fatal necessity of taking the other route. Again, we have had Sunday religion enough; we want something that will go with us through the week. Who ever heard of the Holy Ghost coming down into a printing office, (they have a devil there!) or a shoe-maker's shop, or following with a farmer behind his plow, or even attending a freedman's school in the Southern States? But He goes to meeting on Sundays; attends prayer-meetings occasionally through the week, after a great amount of coaxing; sometimes goes to Sunday school; and follows up revivals. The balance of the week, poor humanity has to look after itself; and just like children (of larger growth) left without a mother's care, the people are constantly running into mischief, simply because they know no better. And then God gets mad with them, because they do not behave better than they know. And He sweeps them off by hundreds and by thousands, sending them hellwards—saying only here and there one, just because He took a notion to do so five million years before He made them! What person of common sense will not say that we need a new religion?

Apologetic.

We dislike the practice of making excuses, and would not do so in the present instance, were it not that we feel it a matter of justice to ourselves and our subscribers, since we failed to issue our first number on Saturday last, as we had previously advertised that we would. The cause of our delinquency was a matter entirely beyond our control. On the 26th of December, we took the drawing for the head of our paper to Mr. Barber, the engraver; gave him his own time, and his own price; and he pledged his word that we should have it the next week, on Thursday noon; and, when called upon at the appointed time, the job was not completed. And all the excuse he gave for his broken promise was, he had been at work for other people. Hence we find ourselves under the necessity of commencing the issues of the paper on the second, instead of the first, Saturday in January.

Would it not be well for the Chairman of the State Central Committee to call a meeting of the members, and determine upon some time and place for the holding of the next State Convention?

Hell in San Francisco.

One need not await or expect an imaginary hell in the future world, but may realize to the fullest extent all the grandest horrors of Milton's Pandemonium, by even casually promening in some quarters of this city. If discord, debauchery, drunkenness, and murderous brawls, characterize the hell of Milton's imagination and modern theology, surely it exists in terrible reality within a pebble's throw of the great temples of so-called religion, Jackson, Broadway, Pacific, and Montgomery streets make night hideous with all the incidents above named, to say nothing of the secret, silent rascalities which occur as often, and make no sound upon the midnight air. Instead of trying to terrify men into their churches by exhibiting the horrors of an imaginary hell in the world to come, why do not the self-righteous Pharisees of San Francisco show them the hell of their present life, wherein are more abominations than the mind of Milton or any other mortal could ever conceive of? Why is not an attempt made to persuade and dissuade men out of these abominations by the strong, united efforts of all who pretend so great love of order and good behavior? The rattle of the dice-box, the shuffling of the cards, the jingling of the glasses, the thumping dance of heavy-heeled women, the tum-tum of "Celestial" discord, the odors of opium, the filthiness of tobacco, the maudlin language of drunkenness, are heard in our streets the living night, and no remonstrance is heard where it should be heard, and where it would be effectual, namely, right in the midst of all these horrors. Where are the "guardians of the night"? the "constituted authorities"? the "city missionaries"? We believe there is a functionary called a "City Missionary," appointed by some denomination of Christians, who goes about poking Bibles and tracts into people's faces; but we would like to know what good the Bible does in the case of these people, even supposing them capable of reading it. Will they not find in its pages ample justification for anything they may do, in the examples furnished by the "holy men" of old—men "after God's own heart"—not excepting even David, the great king of Israel, from whom the "Son of God" is said to have descended in a direct line? The fact is, there must be something done other than preaching and tract-serving, if the nuisances of society are to be removed within the next thousand years. Physiology must be better and more extensively taught and understood; the laws of life and health more strictly observed; and, above all, the teachers of these must be better exemplars themselves. How many of the "hells of San Francisco" furnish a revenue to members of Christian Churches in this community? A greater number than some people have any idea of. While this is the case, we shall look in vain, for any effective assistance in removing these evils, from the self-constituted monitors in the churches, or from their august and dignified ministers.

Mrs. Ada Hoyt Foye.

Some eleven years ago, in the city of Elgin, State of Illinois, we first made the acquaintance of Mrs. Foye. She was then traveling over the United States, giving manifestations of much the same character as those given by her at the present time. Our business, at that time, was traveling and speaking upon the subject of Spiritualism; hence we frequently met, and we had the privilege of attending her public seances; nor do we recollect a single instance, where tests were sought for, and the circumstances were considered reasonably favorable, that there was a failure. She deservedly merits the world-wide reputation she has earned in her mediumship, for undoubted reliability, as well as for the broad scope of her mediumistic power. We attended her seance, given at Fraternity Hall, on Friday evening last. The inclemency of the weather prevented the very full house that probably would have been in attendance, had the weather been more favorable. Nevertheless, there was quite a good gathering of deeply interested and inquiring minds. The manifestations were excellent, and many remarkable tests were given. We have only room for one: the uncommon name of *Aravia Stanley* was written out by her hand; also, the ballot containing his name was in the heap, and, when requested to select it from the pile of ballots, he did so; and so correct were the answers given to the questions propounded by the lady who wrote the ballot, that it caused the tears to flow; for she felt, indeed, that her loved and lost had returned to her again. With regard to the particulars concerning the holding of further seances, we would refer our readers to Mrs. Foye's advertisement in another column.

SUICIDE OF A U. S. OFFICER.—Colonel R. A. Wainwright, of the U. S. Ordnance Corps, committed suicide at Benicia Barracks on Sunday last. The deceased has been in command at Benicia for some time, but it is stated that he recently became a believer in the absurdities of Spiritualism, as taught by the lecturers on that subject in San Francisco, and during a fit of insanity, produced doubtless by the fallacy he had taken to his bosom, he ended his life by shooting himself through the head.

—Morning Call.

The above is not a very reliable authority for any fact connected with Spiritualism, and therefore its statements must be taken with a grain of salt. Still, if the facts were as stated above, what would it prove? Simply, that the mind of the suicide was too weak to bear the influx of new ideas upon so momentous a subject, as thousands of minds before him have been on religious subjects, and gave way to the pressure upon it. There is more to be said upon this question of insanity and its causes than our opponents care to listen to; but we shall take occasion by-and-by to illustrate their one-sidedness and hypocrisy in this matter in a way that will be convincing to every honest and fair-minded man. Nothing was said by these self-constituted censors of Spiritualism about the "absurdities" and "fallacies" of religious revivals and excitements, when the Rev. Mr. Jones of Santa Clara was recently sent to the Lunatic Asylum, a raving maniac. O, no! it is only Spiritualism, first, last, and all the time, which makes lunatics! We shall see you again.

TRULY we are agreeably surprised at the many manifestations of sympathy we are receiving from day to day, in our new enterprise. Nor is it the form of words alone, but something more substantial. We hope it may continue until the BANNER OF PROGRESS shall be permanently established.

To the People.

Let every individual who receives a copy of this paper, and has not already subscribed, consider it an invitation to do so at once, and forward the money to our office. When we take into consideration the character of the reading matter, we think it the cheapest paper on the coast. If we receive sufficient encouragement, we shall double its size at the close of the year if not before. Now let every liberal-minded individual, who feels interested in the great work that lies before us, become an agent to obtain subscribers and forward the money. The money must in all cases accompany the names, or the paper will not be sent, except specimen numbers, and they will be sent on application, to all. It is our intention to make the BANNER OF PROGRESS what its name indicates; namely, a live, progressive paper. We intend, when we get fairly under way, to fill its columns almost entirely with original matter, which must necessarily add largely to its value. There is a peculiar satisfaction, when taking up a paper, to feel that you may get some new ideas, or at least find the old ones in a new dress; and not, as we oftentimes do, find half or two-thirds of the articles what we have read before.

HUMAN ILLS AND THEIR CURES.—Many are the ills to which the flesh is heir, and many are the cures and nostrums that flock to their relief. Allopathy, Hydropathy, Electropathy, crowd around the sick-bed with their pills and potions. Li-Po-Tai, with the gravity of an owl, feels pulsations of life, and administers his "vital force" in the name of his "vital force." Spiritual doctors "shut their eyes and go to sleep," look through and through the afflicted ones, spring out of their nostrils, and administer cures in some cases—comes the laying on of hands system, or Bryantology, of which Dr. Bryant is the only representative in this part of the world. In this there is no spiritual foolery, pretending to see things unseen, nor is there a pretence to cure all ills to which mankind is heir. Hearing so much said in praise of this "humbug," as some call it, and in its praise by others, we concluded to look on for ourselves. The cures—of which there have been several quite remarkable ones—are not the work of animal magnetism, nor of drugs. They appear to be effected by manipulations which are made for the purpose of getting up healthy circulation, the practitioner acting on the theory that all chronic diseases are due to impeded circulation, and improper secretion of the vital fluids, and that if the cause of disease is removed health must ensue. Acute cases are not treated, and it is very doubtful if the practice would work in syphilis or cutaneous affections. It is, however, very efficacious in nervous affections, rheumatism, neuralgia, paralysis, liver complaint, and all the ills which are the result of a system practiced with great success in many diseases, years ago, among the denizens of the Pacific Islands, though not guided by the general intelligence and anatomical knowledge possessed by our modern practitioner. There is no wonderful "hoodooing," nor pretension to supernatural powers, in this manipulating practice. It is simply a common sense adaptation of natural remedies, which in very many cases prove remarkably successful, and therefore can in no proper sense be termed a humbug.

It is with pleasure that we transfer the above article from the *Morning Call* to our own columns, for two reasons. First, on account of the spirit of fairness with which the article is written. Second, because it gives us a good opportunity to explain Dr. Bryant's position with regard to the philosophy of healing by the "laying on of hands." Of late it has been frequently asserted in our hearing that the Doctor denied all spirit agency in the matter. But we happen to be better posted than those individuals, and know to the contrary. Instead of denying spirit agency, he claims himself to be only a medium in their hands. The cures being performed, as they are, by mesmeric power, it is the peculiarity of his organization that enables the spirits to be so successful in relieving the many physical ills that human flesh is heir to. As a healer of this description Dr. Bryant stands at the head of the profession. There are many mediums in the Spiritualistic ranks that possess more or less of this healing power; but none that equal him on this coast or even in the Atlantic States.

We are well aware that there are those who would rather die than be cured by a Spiritual medium. It is peculiarly fortunate for such individuals that this is a free country, and they can die if they wish to do so, and no one has the least objection. As for that portion of the public press "take delight in maligning and vilifying every manitarius from whom they cannot extort blackmail, they can just go and satiate their depraved appetites by making 'hellish meals of good men's names.' No true reformer will shrink from the path of duty for aught that they may say.

About Amusements.

It is an unfortunate thing for the Christian Church, that it has so many ignorant, bigoted, and uneducated adherents. The Church is undoubtedly a power in the world, and a great power—but then it must keep abreast of the progress of the age, or lose a great share of its influence. The war against amusements that is carried on by narrow-minded and ignorant persons is a hopeless war. Man is so constituted that he will have them. The religion that wars against this natural craving must go to the wall. Why should not men learn to discriminate between the uses and abuses of things? A little common-sense, and a little reason, as it seems to us, lead to a harmonious order of regard to amusements. Every one believes in the lawfulness and the benefit of recreation. Then the question arises as to what kinds of recreation are allowable. The Church has for years waged war against the theater—and the Church has gained nothing in the fight. The Church has also undertaken to wield its influence against opera, and other perfectly innocent forms of amusements. Possibly, too, if the church was brought to book, and obliged to speak out frankly, it would have something to say against dancing. In fact, we understand that there are certain ecclesiastical dignitaries in this town who do object to dancing *in toto*. But after all, it is consoling to find that the religious world is steadily becoming larger and wider in its judgments, and that many of the narrow notions of the past are losing their hold upon the minds of men. We are encouraged in our belief in progress. Humanity is marching on to a richer and vaster future, toward an age of "pure manners, wiser laws," when, though the individual may perish, the race shall be more and more. Which that happy era shall dawn, no one will be stupid enough to imagine that there must be sin wherever there is enjoyment.—*Dramatic Chronicle*.

We determined, on starting this sheet, to take a course that should ultimately insure success. Hence, we resolved to go on the cash principle—contracting no debts, and placing ourselves in the power of no one to break us down. In order to accomplish our desire, it is necessary that we should have our pay in advance. We will wait a reasonable period for our distant subscribers to see an answer to this notice, when, if the money is not forthcoming, we shall erase all who are delinquent from our subscription-list.

OUR BANNER.

Here, on this western shore, we dare
To raise on high our standard fair;
With "Progress" written on each fold,
We wave it o'er the Land of Gold,
And ask a true responsive part
From town and hamlet, field and mart.
The greatest good we here propose
To do alike to friends and foes;
Unmindful of the taunt or sneer,
We trim our sails, and never veer.
Our aim is high, our holy cause
Sustained by Truth's eternal laws;
And principles are here unfurled
To benefit this brave new world.

O'er sullen waters, dark and drear,
We know our little bark must steer;
That Superstition, old and gray,
Will oft confront our onward way;
That Bigotry and pious Cant
Will frown and flutter, foam and rant;
That hypocrites, with smiling face,
In guise of friends, will seek a place,
Upheld by our protecting care,
When skies are bright, and winds are fair;
But still, with footstep firm and true,
We'll keep the "shining mark" in view.

The New Year comes, laden with joy
To all who welcome his employ
In labor for the human race,
To elevate, and to erase
The errors of the blinding past,
Whose empire holds a field so vast
That stoutest hearts almost despair
To plant the germ of reason there.
The highest light we here invoke
That o'er a slumbering world awake—
Such light as o'er the ages gone
Proclaimed a new Messiah born,
Whose earnest voice and milder sway
Would usher in a brighter day.

That day has come: its waking power
Unfolds a high, a heavenly dower,
And bids us hail, with joy sincere,
Our kindred spirits hovering near,
To aid us in our work sublime
O'er all the ministries of time!
They waiting stand, with beaming eyes,
Whose light reflects from purer skies,
Where bleeding hues of radiant joy
Have no dark tints, Earth's ally.
Inspired by these, O, who would fear
The angry word or stinging sneer?
Let us our brother's path pursue—
"Forgive, they know not what they do."

A happy year to one and all
Whose eyes on this fair page may fall!
And when the Year, now blithe and young,
At last has "round the circle swung,"
We hope to greet you, and to find
A ready hand and willing mind
To help the car of Progress on,
Until the higher goal is won.
Then, with firm faith, we'll take our stand,
And wave our BANNER o'er the land—
From lake and sea to farther shore,
"Excelsior" forevermore.

PHILOSOPHICAL.

ARE CAUSE AND EFFECT EQUAL?

The question has been mooted hereabouts whether the physical universe, and also the human spirit, are effects or causes; some maintaining the affirmative, others, the negative. The agitation of this thought has led me to the following impressions: That matter, force, and motion constitute the totality of universal existence; that motion is a change of the relative position of different particles of matter; that the amount of matter and force in the universe are fixed quantities—always have been, and must always continue to be; and that it is inconceivable that they should be increased or diminished. But as the relative position of particles is constantly changing, so force is passing from one particle, or aggregate of particles, to others; that each particle of matter, or aggregate of particles, acting in more or less complete unison, acts precisely as it is acted upon in accordance with fixed laws, or uniform modes of action; that each particle of matter, or aggregate of particles, acting together, sustains the relation of effect to that which has preceded it, and of cause to that which succeeds it, and on which it acts; that the causative force is precisely equal to the power received by the causative force which acted upon it. As matter includes all the substance in the universe, it is impossible to conceive from what source anything could be added or taken from this totality at any conceivable point of duration.

I believe that it is generally admitted by thinkers that unorganized matter is governed by fixed laws, and acts, or is moved, as it is acted upon. It is also admitted that vegetable life is of the same character, only that the life-force is evolved to an active condition, which was latent in unorganized matter. Animal life is one step higher, but most are prepared to concede that it is also a thing of law without exceptions. But when we go one step higher to the human spirit, or mind, with a conscious personality, we find that there is, and has been, a great diversity of conclusions among thinkers. Some maintain that mind, being a refined form of matter in its manifestations of affection, passion, thought, emotion, or volition, is, equally with the grosser forms of matter, amenable to the causative law; that is, with a given antecedent, including the mental constitution and state, and all its surroundings in any way affecting it, the mental acts or state must be uniform. Others take the ground that man, being a conscious individuality, has power to overrule these causative forces, and act in any conceivable manner.

Dr. Johnson says: "We know we are free and that is an end on't,"—a cavalier method of disposing of one of the higher problems of philosophy; that there is nothing in the causative laws that brings to our consciousness the idea of constraint, goes but a little way in determining the question at issue. More modern intellectual philosophers say we are conscious of power to act in any one of several directions.

As consciousness is that power, or act of the mind by which it has cognizance of its own mental states, and as the antecedent of each mental act is made up of the mind itself, and all outside of it in any way influencing its act, it is apparent that consciousness is inadequate to determine whether the law of causation obtains in mental action as well as in the grosser forms of matter. If two persons of precisely the same mental constitution and condition, and the same surroundings could act differently, it would prove that mental acts were uncaused. But no two minds are exactly alike; neither are surroundings of any two alike. But statistics which show the acts of masses of men, where the idiosyncrasies and peculiarities of a part are balanced by those of others, may throw some light on this subject. Quetelet, the Belgian statistician, ascertained many years ago, that in a given population there was an exact uniformity in the number of crimes committed, and in a large number of people, even the crime of murder; and the instrument used therein was in almost exact uniformity from year to year. In London the number of suicides in a number of years, only varied from 266 to 213; and the cause of the highest number was clearly attributable to the excitement of the railway panic of 1846. Statistics in England have proved that the number of marriages are governed by the price of food and the average earnings of the great mass of the people. Even fortuitousness is governed by law. The returns of the post-offices of London and Paris show that there is a uniformity from year to year in the number of letters placed in the office without a direction. These and kindred facts indicate, if they do not demonstrate, that mind is as much governed by the law of uniformity of antecedent and consequent as any department of the universe. Are we not warranted in the conclusion that the present condition of mind and matter is made up of links in an endless and breathless chain of causation?

J. ALLYN.

IN WHAT CONSISTS THE DIFFERENCE?

"Strange such a difference there should be,
Twixt twinedellum and tweedledee."
Broad, deep, and turbid as may seem the gulf that lies between the old theological teachings, ceremonies, and ritualism, and wide apart as they are supposed to be by the superficial observer from the ideas and doctrine of the Spiritualists, yet there is really but the slightest possible difference imaginable, when viewed, as they should be, from a rational standpoint, with calm deliberation, in the light of human reason; as men are wont to do in any legitimate business transaction, where property changes hands under legalized forms. Is there any more valid reason why we should take our religion and its consequences upon trust, or the say-so of somebody we never heard of, than there is for accepting the word of an individual in financial matters of any and every character, large or small, whether on goods of any sort, or real estate? How long, think you, would the wealthiest man among us be the possessor of anything fast or movable, should he conduct his business as loosely and thoughtlessly as he receives and practices what he is told to be the fundamental principles of evangelical religion? Would not the cry of incapacity, or insanity, go out against such a one, as wholly incompetent, and he become speedily stripped of the power to manage even his own affairs? Most assuredly, and with propriety, too. Is that, which to the being here, and the continued life hereafter, is of paramount importance to all other considerations of which the mind of man can take cognizance, to be treated thus lightly? This seems to be the rule everywhere, and by all classes, except those stigmatized as infidels or Spiritualists; these, being beyond the pale of salvation, must perish miserably if orthodoxy is true. Let us see in what consists the great and insurmountable difference between the theologian or Christian believer, and the out-and-out Spiritualist. It might excite the visible on the face of sanctimonious piety, if one should say that a word composed of five letters makes about all the difference that substantially exists between them; yet such is the fact, nevertheless. Now if there is one thing more truly apparent than another

on the face of the world of mentality, that thing is a world-wide movement in the direction of rationalism. And what is rationalism? ask the devotees of all the old and effete forms of pagan worship. The true answer is, naturalism; if that can be understood in all its force and meaning. Now what does the dogmatical creed-believer add to this term? Why, super: and that makes him a believer in supernaturalism, while the Spiritualist contents himself with believing in the natural; and says that he cannot get outside of Nature, do what he will, or go where he may, in body or spirit. The assumption, that, because there are matters around us which we do not understand as yet, therefore they are above or beyond the limits or bounds of nature, might have answered the purposes of the people of the twelfth and thirteenth centuries very well, for that was as far up in the rising scale of progress as they had reached. I am not speaking of illuminated individuals, but of the masses as they then existed, compared to those of our own day and generation. The mighty discoveries that have been made within the last few years in science and art, prophecy an unveiling and revealing of the hidden things so mysterious to man in former ages, and will present to him, at no distant future, an extended view of the beauties of nature, so clear and evident, that he will look upon all superstition and dogmatic teaching as a monstrosity, to be got out of the way in the shortest possible time. Could full and complete data of the origin of the various systems of old Theology be furnished to the communicants of the so-called Christian church, and read carefully, with the assurance that positive evidence of their truthfulness is now within reach, common honesty would compel the hasty withdrawal of a very large percentage of such membership. There is, to-day, but one class of religionists on the face of the broad earth that has not had its origin in the ancient forms of astronomy and astrology; and each and all of these modes of worship embrace a greater or lesser share of the peculiar teachings and observances of the original forms and ceremonies from which they come. If Spiritualists, and the more liberal-minded men and women everywhere, will but prove true and earnest to the cause of human advancement, mysticism and supernaturalism, superstition and bigotry, religious intolerance and priestcraft, must surely vanish from amongst us, ere many years come and go in the round of circling time. Up, brothers and sisters, to the glorious work of human redemption from the thralldom of ignorance!—seeing there is not, on this side of the grave, a calling so grand and noble as that of benefiting and elevating the condition of our fellow-beings, in any direction within our means or power to command. J. D. PIERSON.

RELIGIOUS.

A PHILOSOPHICAL REVIEW OF THE RELIGIONS OF MANKIND.

NUMBER ONE.

When we enter life, we are all equally ignorant; it is only as we advance in life that we differ. Surrounded by different circumstances, we have different experiences, modified by our varied temperaments and education. Obligated in our childhood to depend entirely on our teachers for information on all things beyond our limited comprehension and observation, it is natural that we should be of the same religion as our parents or guardians were. With a majority of us, it has been instilled into our minds from infancy "that the Bible was the best book in the world, because God was the author of it, and its words were indited by him," and that eternal damnation would be the doom of all who did not believe in it; and follow its instructions. Doubt being followed by such dire consequences, the book was surrounded with a peculiar halo of awe: it became a something too sacred to be interpreted by common rules. That which was applicable in criticizing any other book failed to be of effect when brought to bear upon the Bible; that which is considered a contradiction in any other book, when found in the "word of God," is qualified by the word *apparent*; and false prophecies become "unfulfilled prophecies."

We can afford to laugh to scorn, the journey of Mohammed to the seven heavens, the trip of Zoroaster to the sun, and all the wonderful fancies related of heathen gods and heathen men; but a journey to the third heaven by Paul, a vision of the same by John, the Devil's adventure with Jesus, &c., must be received with all reverence. Absurdities, impossibilities, and strange doctrines, when found in the Koran, are read as things to be believed in; but greater absurdities, more monstrous impossibilities, and stranger doctrines, when found in the Bible, must be received with reverential awe and faith, for "he that doubteth is damned." And who would risk "infidelity," with hell yawning for the unbeliever? It is only on this principle of *fear and damnation*, that belief in Jonah's adventure in the whale's belly; Moses' feats of magic in Egypt; and all the wonderful doings of Samson, Elijah, Elisha, and the other heroes of the Bible, can be rationally accounted for. But the Mohammedan treats the Christian just as the Mohammedan is treated by the Christian. To him the Christian is an infidel, worthy of his infernal scorn; believing too, that he that doubteth the Koran is damned.

"The fear o' hell's a bangman's whip
To haul the wretch in order."

Where is the charity of Christianity when the unfortunate infidel is at their mercy? It burned a Servetus; prosecuted and imprisoned Robert Taylor and G. J. Holyoake, in England, and Abner Kneeland, in America, for blasphemy; forgetting that when Christianity was in its infancy, Christians were treated in the same manner for the same thing. The consideration of these things shows me that however much I may be indebted to those who were my early instructors for the knowledge they imparted to me, I must, in justice to myself, now that I no longer need their leading-strings, exercise my own judgment, and inquire whether these things be so.

The great reverence paid to the ancient writings of the Jews and other nations may be accounted for when we take into consideration that it was the custom then, as it is now, in all well regulated societies, to preserve sacredly the records of the more

important transactions of the nation. Usually, to the priest was consigned the sacred task—he, frequently, being the only one capable.

The ancient Egyptians traced theirs on the rock, where they stand to this day, the only original records of ancient times preserved to us. The laws of the nation, its history and literature, were by this means preserved, and frequently deposited for safe keeping in the archives of their temples and holy places. This would, naturally, give a peculiar sacredness to the writings thus preserved; the more so, if they contained the rites of their religion, and the rules by which their conduct was regulated. That, in the early history of mankind, it should have been believed that "all scripture is given by inspiration of God," is not to be wondered at, when we take into consideration the gulf that existed between the ignorance of the masses and the knowledge of the scribe; that language could be conveyed to inanimate skins, the bark of trees, and stone, could scarcely seem less than miraculous—a gift bestowed supernaturally by God.

Williams, the martyr of Rarotongo, in his narrative of missionary enterprise in the South Sea Islands, relates the following:

"In the erection of this chapel a circumstance occurred which will give a striking idea of the feelings of an untutored people, when observing for the first time the effects of written communications. As I had come to the work one morning without my square, I took up a chip, and, with a piece of charcoal, wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work; and said to him: 'Friend, take this; go to our house, and give it to Mrs. Williams.' He was a singular-looking man, remarkably quick in his movements, and had been a great warrior; but, in one of the numerous battles, had lost an eye. Giving me an inexpressible look with the other, he said: 'Take that!—she will call me a fool and scold me, if I carry a chip to her.' 'No,' I replied, 'she will not; take it, and go immediately; I am in haste.' Perceiving me to be in earnest, he took it, and asked: 'What must I say?' I replied, 'You have nothing to say; the chip will say all I wish.' With a look of astonishment and contempt, he held up the piece of wood, and said: 'How can this speak? has this a mouth?' I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whether the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, 'Stay, daughter! how do you know that this is what Mrs. Williams wants?' 'Why,' she replied, 'did you not bring me a chip just now?' 'Yes,' said the astonished warrior, 'but I did not hear it say anything.' 'If you did not, I did,' was the reply, 'for it made known to me what he wanted, and all you have got to do, is to return with it as quickly as possible.' With this, the chief leaped out of the house, and, carrying up the mysterious piece of wood, he ran through the settlement, with the chip in one hand, and the square in the other, holding them up as high as his arms would reach, and shouting as he went. 'See the wisdom of these English people; they can make chips talk! they can make chips talk!' On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest, while he narrated the wonders which this chip had performed."

[CONCLUSION NEXT WEEK.]

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Where shall the Beautiful rest?

In some lone and pleasant valley,
Far away among the blest,
Free from care, and free from sorrow
Both the beautiful find rest!

On some lone and distant island,
Clasped in Ocean's fond embrace,
May the beautiful and the lovely
Find a sacred dwelling-place!

In yon lone and silent church-yard,
In the dark and narrow grave,
Where sweet flowers adorn the greensward,
And the weeping willows wave?

Where, then, where, immortal spirit,
Shall the beautiful repose?
Where find rest divine, eternal,
Rest secure from earthly woes?

O, there is a "sweet Summer land,"
Where the good and lovely dwell;
Where death enters not, and loved ones
Never breathe the sad "Farewell!"

In that beautiful home with angels,
With earth's kinred and their God,
May the good of earth find ever
Joyous rest in that abode?

Yes, there!

My Spirit Guardian.

BY BENJAMIN TODD.

There is a land I know full well,
Where sorrows never come,
The land where our loved ones dwell;
A pure, bright spirit home.

The lovely flowers that blossom there,
Shall never know decay;
Their fragrance fills the balmy air,
While zephyrs round them play.

And there is one sweet angel face
My heart will never forget;
Her form was clothed with sweetest grace
That e'er my soul had met.

Robed in the light of radiant day
I've seen her spirit stand;
And on my toil-worn brow she lay
Her gentle, loving hand.

Those heavy braids of dark-brown hair
That twined her earthly brow;
Cluster in wavy ringlets fair,
And grace her forehead now.

Those loving eyes of saintly blue,
That gazed into my own,
Still shine on me with love as true
As when, on earth they shone.

From those bright realms above she comes
To act an angel's part;
To stun the throbbings of my brow,
And soothe my aching heart.

No more I'll weep o'er life's sad ills,
Nor shrink from touch of pain,
I've drank from the immortal rills,
And ne'er shall thirst again.

THE sixth of the Monthly Festivals, given by the Ladies of the Society of Friends of Progress, will be held in Congress Hall, on Thursday, the 17th inst. A general good time is expected. Mr. Cogill always has the Hall in excellent order, the floor nicely waxed, and those who have the parties in charge are careful to see that good music is in attendance.

In making up our list of speakers on this coast, we have taken no liberties with their names or appointments; but have inserted only the names of those who requested us to do so. And we would say further, that the list is open to any speakers who will notify us of their appointments and address.

